positions of exceptional importance among their fellows, no indication of any hierarchical organization. Instead of converging to a pinnacle, as the physical structure of an army is centred about head-quarters, the physical connexions spread out in wider systems as we trace them to levels of higher and higher function. The neurological evidence in this respect favours the second form of the hypothesis of psycho-physical organization.

Against the latter stands the difficulty of the question: If purely psychical fusion or synthesis is of the essence of psycho-physical organization, what is the ground or condition of synthesis ? To put the question more concretely : If the monads of the two hemispheres of my brain can contribute to the synthetic formation of my unitary consciousness, why should not those of my brain and of yours equally contribute to the formation of a more comprehensive consciousness ? To this concrete question, one answer is: Perhaps they do (as many writers on social topics have alleged), but it must be very difficult to obtain clear evidence of such synthesis. To the question in larger more abstract form, the answer may be suggested that the ground of fusion is some kind of affinity of nature between the monads concerned, rather than proximity in space-time or continuity of physical media of any kind, such as nerve-fibres.

It is a point in favour of the second form of the psycho-

physical hypothesis that it lends itself better than the former to the interpretation of vague indications of the reality of supra-individual wholes discoverable both in the human and the animal spheres.